

Biographical
Studies in the Bible

Volume Three

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BIOGRAPHICAL STUDIES
IN THE BIBLE

VOLUME III

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Biographical Studies

IN

The Bible

Vol. III

Master and Disciples

In the Text of the
American Revised Bible

Edited by
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and
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INTRODUCTION

The Bible is often called the Book of Life. Those who read and study its pages may find the way to eternal life. It is also a Book of Life in the sense that it records the experiences of many lives. In the study of the Bible this great fact is sometimes lost sight of.

The Bible is not an easy book. The lives whose stories it contains were lived long ago and in places remote. The stories themselves are often overlaid with local references or interwoven with details whose meaning seems irrelevant or obscure.

Those who are to use the Bible in teaching children will find it necessary to recover this personal element in order to touch with their influence the lives of their pupils. It is particularly important that the teacher should have a clear mental picture of patriarch and pioneer, of prophet, king and statesman, and, most of all, of the Master himself and his disciples.

It is with these needs in mind that the editors made their selections from the life stories of the great heroes of the Bible. Their purpose was "to make this generation acquainted with Abraham, David, Paul and the others, as well at least as it is with Alexander, Cæsar and King Arthur." These stories have found their way into thousands of homes, into Sunday schools, Y. M. C. A. groups and into public schools. They are now sent forth, in this new edition, in the hope that they may commend themselves even more acceptably to those who are preparing to teach.

BENJAMIN S. WINCHESTER.

Boston, November 30, 1911.

APPROACH TO MATTHEW

"The most important book in the world."

— Renan.

Matthew was a Jew. He drew his Portrait of Jesus for a Jewish audience. His motive in writing was to show that Jesus was the Messiah (King) whom the Jews had been expecting.

Matthew's portrait includes kings, wise men, royal presents, all the marks of kingliness. The "Sermon on the Mount" is the message of a king. The parables are of the kingdom. The closing words are those of a king, "All authority hath been given unto me," etc. The key to Matthew's Portrait is, JESUS IS KING.

The story as here given is an abridgment — those parts being used that are peculiar to Matthew.

MATTHEW'S PORTRAIT OF JESUS

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him."

And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, "In Bethlehem of Judæa."

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

And he sent them to Bethlehem, and said, "Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him."

And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was, And when they saw the star, they rejoiced with exceeding great joy.

And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise and

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take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him." And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life."

And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee and came and dwelt in a city called Nazareth.

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, "Repent ye; for the kingdom of heaven is at hand."

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

And when he was baptized, he went up straightway from the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, "This is my beloved son, in whom I am well pleased."

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered.

And the tempter came and said unto him, "If thou art the Son of God, command that these stones become bread."

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But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' "

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, "If thou art the Son of God, cast thyself down: for it is written,

'He shall give his angels charge concerning thee:' and,

'On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.' "

Jesus said unto him, "Again it is written, 'Thou shalt not make trial of the Lord thy God.' "

Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, "All these things will I give thee, if thou wilt fall down and worship me."

Then saith Jesus unto him. "Get thee hence, Satan; for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' " Then the devil leaveth him; and behold, angels came and ministered unto him.

From that time began Jesus to preach, and to say, "Repent ye; for the kingdom of heaven is at hand."

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, "Come ye after me, and I will make you fishers of men." And they straightway left the nets, and followed him.

And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

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And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, "Follow me." And he arose, and followed him.

And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your Teacher with the publicans and sinners?"

But when he heard it, he said, "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners."

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Canaanæan, and Judas Iscariot, who also betrayed him.

And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

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"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets that were before you.

"Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

"Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

"Ye have heard that it was said to them of old time,

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Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

"Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

"Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

"And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

"And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

"It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

"Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform

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unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

"But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

"Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also.

"And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

"For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

"When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret:

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and thy Father who seeth in secret shall recompense thee.

"And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

"And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

"After this manner therefore pray ye:

"OUR FATHER WHO ART IN HEAVEN,
HALLOWED BE THY NAME. THY KING-
DOM COME. THY WILL BE DONE, AS
IN HEAVEN, SO ON EARTH. GIVE US
THIS DAY OUR DAILY BREAD. AND
FORGIVE US OUR DEBTS, AS WE ALSO
HAVE FORGIVEN OUR DEBTORS. AND
BRING US NOT INTO TEMPTATION,
BUT DELIVER US FROM THE EVIL
ONE.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou

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be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

"The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not ye of much more value than they?

"And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek;

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for your heavenly Father knoweth that ye have need of all these things.

“But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.

“Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

“All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

“Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the

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gate, and straitened the way, that leadeth unto life, and few are they that find it.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built this house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

"And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

And when he was entered into Capernaum, there came

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unto him a centurion, beseeching him, and saying, "Lord, my servant lieth in the house sick of the palsy, grievously tormented." And he saith unto him, "I will come and heal him."

And the centurion answered and said, "Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." And when Jesus heard it, he marvelled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel."

And Jesus said unto the centurion, "Go thy way; as thou hast believed, so be it done unto thee." And the servant was healed in that hour.

On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying,

"Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears let him hear.

"Hear ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was

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sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

"The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

"The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

"He that soweth the good seed is the Son of man; and

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the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

"The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth."

And it came to pass, when Jesus had finished these parables, he departed thence.

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were

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distressed and scattered, as sheep not having a shepherd.

Then saith he unto his disciples, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sickness.

Jesus sent them forth, and charged them, saying, "As ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

"A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord.

"Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

"Think not that I came to send peace on the earth: I came not to send peace, but a sword. He that loveth father or mother more than me is not worthy of me;

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and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets."

He saith unto them, "But who say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

And Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

And while they abode in Galilee, Jesus said unto them, "The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up." And they were exceeding sorry.

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In that hour came the disciples unto Jesus, saying, "Who then is greatest in the kingdom of heaven?"

And he called to him a little child, and set him in the midst of them, and said, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

"See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

"How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountain and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

"Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan; and great multitudes followed him; and he healed them there.

At that season Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

"Come unto me, all ye that labor and are heavy laden,

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and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Then were there brought unto him little children that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." And he laid his hands on them, and departed thence.

And behold, one came to him and said, "Teacher, what good thing shall I do, that I may have eternal life?"

And he said unto him, "Why asketh thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments." He saith unto him, "Which?"

And Jesus said, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself."

The young man saith unto him, "All these things have I observed: what lack I yet?"

Jesus said unto him, "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up."

And when they came to Jerusalem Jesus entered into the temple of God, and cast out all them that sold and

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bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, "My house shall be called a house of prayer: but ye make it a den of robbers."

And Jesus spake unto them, saying,

"The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

"Again he sent forth other servants, saying, 'Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.' But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

"Then saith he to his servants, 'The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.' And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

"But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, 'Friend, how camest thou in hither not having a wedding-garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.' For many are called, but few chosen."

But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And

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one of them, a lawyer, asked him a question, trying him:

"Teacher, which is the great commandment in the law?"

And he said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

Then spake Jesus to the multitudes and to his disciples, saying,

"The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi.

"But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou

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blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

"Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray.

"And many false prophets shall arise, and shall lead many astray. But he that endureth to the end, the same shall be saved.

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left.

"Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

"Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord

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when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept.

"But at midnight there is a cry, 'Behold, the bridegroom! Come ye forth to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are going out.' But the wise answered, saying, 'Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.'

"And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.'

"Watch therefore, for ye know not the day nor the hour.

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and

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made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.

"Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.' His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

"And he also that received the two talents came and said, 'Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.' His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

"And he also that had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.'

"But his lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.'

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne

of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.'

"Then shall the righteous answer him, saying, 'Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?'

"And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'

"Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.'

"Then shall they also answer, saying, 'Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?'

"Then shall he answer them, saying, 'Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.' And these shall go away into eternal punishment: but the righteous into eternal life."¹

And it came to pass, when Jesus had finished all these

¹ (See Mark's Portrait for Trial and Death.)

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words, the chief priests, and the elders of the people, took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, "What are ye willing to give me, and I will deliver him unto you?" And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.

Judas came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Then they laid hands on Jesus, and took him. And they led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

Now when morning was come, they bound him, and led him away, and delivered him up to Pilate the governor.

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood." But they said, "What is that to us? see thou to it." And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, since it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me."

And when they had crucified him, they set up over his

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head his accusation written, This is Jesus the King of the Jews.

And when even was come, there came a rich man named Joseph who went to Pilate, and asked for the body of Jesus. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

And the angel answered and said unto the women, "Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you." And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

And behold, Jesus met them, saying, "All hail." And they came and took hold of his feet, and worshipped him.

Then saith Jesus unto them, "Fear not, go tell my brethren that they depart into Galilee, and there shall they see me."

The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came to them and spake unto them, saying,

ALL AUTHORITY HATH BEEN GIVEN
TO ME IN HEAVEN

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GO YE THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS, BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I COMMANDED YOU: AND LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.

APPROACH TO MARK

Mark's Portrait is the earliest of the four gospels. The motive of Mark is to portray Jesus in action. The keynote may be said to be

THE SON OF GOD IN ACTION

A characteristic word is "straightway," and it occurs forty-one times. He omits genealogies, the birth, and confines himself to the activities of Jesus. He is graphic. He paints "the scenery with a thousand touches." His Portrait is a series of scenes, showing how Divine Life works among men. The reader "sees Jesus."

MARK'S PORTRAIT OF JESUS

John came in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And he preached, saying, "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you in water; but he shall baptize you in the Holy Spirit."

Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, "Thou art my beloved Son, in thee I am well pleased."

And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men."

And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the

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boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many demons.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, "All are seeking thee." And he went into their synagogues throughout all Galilee, preaching and casting out demons.

And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

And Jesus seeing their faith saith unto the sick of the palsy, "Son, thy sins are forgiven."

But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?"

And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, "Why reason ye these things in your hearts? Which is

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easier, to say to the sick of the palsy, 'Thy sins are forgiven'; or to say, 'Arise, and take up thy bed, and walk?' But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house."

And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion."

And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?"

And when Jesus heard it, he saith unto them, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners."

And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. And the Pharisees said unto him, "Behold, why do they on the sabbath day that which is not lawful?"

And he said unto them, "The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath."

And he entered again into the synagogue; and there was a man there who had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, "Stand forth." And he saith unto them, "Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?" But they held their peace.

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And when he had looked around about on them with anger, being grieved at the hardening of their heart, he saith unto the man, "Stretch forth thy hand." And he stretched it forth; and his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons; and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphæus, and Thaddæus and Simon the Canaanæan, and Judas Iscariot, who also betrayed him.

And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread.

And when his friends heard it, they went out to lay hold on him: for they said, "He is beside himself."

And there come his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, "Behold, thy mother and thy brethren without seek for thee."

And he answereth them, and saith, "Who is my mother and my brethren?" And looking on them that sat round about him, he saith, "Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother."

And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught

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them many things in parables, and said unto them in his teaching,

Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. Who hath ears to hear, let him hear.

Know ye not this parable? and how shall ye know all the parables? The sower soweth the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when

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the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

And on that day, when even was come, he saith unto them, "Let us go over unto the other side." And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, "Teacher, carest thou not that we perish?"

And he awoke, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm. And he said unto them, "Why are ye fearful? have ye not yet faith?"

And they feared exceedingly, and said one to another, "Who then is this, that even the wind and the sea obey him?"

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

And he went out from thence; and he cometh into his own country; and his disciples follow him.

And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, "Whence hath this man these things?" and, "What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and

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Joses, and Judas, and Simon? and are not his sisters here with us?" And they were offended in him.

And Jesus said unto them, "A prophet is not without honor, save in his own country, and among his own kin, and in his own house."

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages teaching.

And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, "put not on two coats."

And he said unto them, "Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them." And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them.

And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

And he saith unto them, "Come ye yourselves apart into a desert place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat.

And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

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And when the day was now far spent, his disciples came unto him, and said, "The place is desert, and the day is now far spent; send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat." But he answered and said unto them, "Give ye them to eat."

And they say unto him, "Shall we go and buy two hundred shillings' worth of bread, and give them to eat?"

And he saith unto them, "How many loaves have ye? go and see." And when they knew, they say, "Five, and two fishes."

And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.

And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; for they all saw him, and were troubled.

But he straightway spake with them, and saith unto them, "Be of good cheer: it is I; be not afraid."

And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for

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they understood not concerning the loaves, but their heart was hardened.

And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syro-phœnician by race. And she besought him that he would cast forth the demon out of her daughter.

And he said unto her, "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs."

But she answered and saith unto him, "Yea, Lord; even the dogs under the table eat of the children's crumbs."

And he said unto her, "For this saying go thy way; the demon is gone out of thy daughter."

And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

And Jesus went forth, and his disciples, into the villages of Cæserea Philippi: and on the way he asked his

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disciples, saying unto them, "Who do men say that I am?"

And they told him, saying, "John the Baptist;" and others, "Elijah;" but others, "One of the prophets."

And he asked them, "But who say ye that I am?"

Peter answereth and saith unto him, "Thou art the Christ." And he charged them that they should tell no man of him.

And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

And he called unto him the multitude with his disciples, and said unto them, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?"

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; and his garments became glistening, exceeding white, so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

And Peter answereth and saith to Jesus, "Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." For he knew not what to answer; for they became sore afraid.

And there came a cloud overshadowing them: and there came a voice out of the cloud, "This is my beloved Son: hear ye him." And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

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And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, "What question ye with them?"

And one of the multitude answered him, "Teacher, I brought unto thee my son, who hath a dumb spirit; and wheresoever it taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able."

And he answereth them and saith, "O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me." And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

And he asked his father, "How long time is it since this hath come unto him?" And he said, "From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us."

And Jesus said unto him, "If thou canst! All things are possible to him that believeth." Straightway the father of the child cried out, and said, "I believe; help thou mine unbelief."

Jesus took him by the hand, and raised him up; and he arose.

And when he was come into the house, his disciples asked him privately, "How is it that we could not cast it out?" And he said unto them, "This kind can come out by nothing, save by prayer."

And they came to Capernaum: and when he was in the house he asked them, "What were ye reasoning on the way?" But they held their peace: for they had disputed one with another on the way, who was the greatest.

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And he sat down, and called the twelve; and he saith unto them, "If any man would be first, he shall be last of all, and servant of all."

And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, "Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me."

And he arose from thence, and cometh into the borders of Judæa and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

But when Jesus saw it, he was moved with indignation, and said unto them, "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

And he took them in his arms, and blessed them, laying his hands upon them.

And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"

And Jesus said unto him, "Why callest thou me good? none is good save one, even God. Thou knowest the commandments, 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor they father and mother,'"

And he said unto him, "Teacher, all these things have I observed from my youth."

And Jesus looking upon him loved him, and said unto him, "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

But his countenance fell at the saying, and he went

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away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, "How hardly shall they that have riches enter into the kingdom of God!" And the disciples were amazed at his words.

But Jesus answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

And they were astonished exceedingly, saying unto him, "Then who can be saved?"

Jesus looking upon them saith, "With men it is impossible, but not with God: for all things are possible with God."

Peter began to say unto him, "Lo, we have left all, and have followed thee."

Jesus said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first."

And they were on the way, going up to Jerusalem; and Jesus began to tell them the things that were to happen unto him, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

And there come near unto him James and John, the sons of Zebedee, saying unto him, "Teacher, we would

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that thou shouldest do for us whatsoever we shall ask of thee."

And he said unto them, "What would ye that I should do for you?"

And they said unto him, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory." And when the ten heard it, they began to be moved with indignation concerning James and John.

And Jesus called them to him, and saith unto them, "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."

And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.

And he began to cry out, and say, "Jesus, thou son of David, have mercy on me." And many rebuked him, that he should hold his peace: but he cried out the more a great deal, "Thou son of David, have mercy on me."

And Jesus stood still, and said, "Call ye him." And they call the blind man, saying unto him, "Be of good cheer: rise, he calleth thee." And he, casting away his garment, sprang up, and came to Jesus.

And Jesus answered him, and said, "What wilt thou that I should do unto thee?" And the blind man said unto him, "Rabboni, that I may receive my sight."

And Jesus said unto him, "Go thy way; thy faith hath made thee whole." And straightway he received his sight, and followed him in the way.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having

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an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head.

But there were some that had indignation among themselves, saying, "To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred shillings, and given to the poor." And they murmured against her.

But Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

And when they draw nigh unto Jerusalem, at the mount of Olives, he sendeth two of his disciples, and saith unto them, "Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, 'Why do ye this?' say ye, 'The Lord hath need of him;' and straightway he will send him back hither."

And they went away, and found a colt tied at the door without in the open street; and they loose him.

And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had said: and they let them go.

And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And many spread their garments upon the way; and others branches, which they had cut from the fields.

And they that went before, and they that followed, cried, "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the

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kingdom of our father David: Hosanna in the highest."

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple.

And he taught, and said unto them, "Is it not written, 'My house shall be called a house of prayer for all the nations?' but ye have made it a den of robbers."

And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

And they send unto him certain of the Pharisees and of the Herodians, they they might catch him in talk. And they say unto him, "Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said unto them, "Why make ye trial of me? bring me a denarius, that I may see it." And they brought it.

And he saith unto them, "Whose is this image and superscription?" And they said unto him, "Cæsar's."

And Jesus said unto them, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And they marvelled greatly at him.

And one of the scribes came, and asked him, "What commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

And the scribe said unto him, "Of a truth, Teacher,

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thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." And no man after that durst ask him any question.

And in his teaching he said, "Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: they that devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation."

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing.

And he called unto him his disciples, and said unto them, "Verily I say unto you. This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

And as he went forth out of the temple, one of his disciples saith unto him, "Teacher, behold, what manner of stones and what manner of buildings!"

And Jesus said unto him, "Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down."

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be; and what shall be the sign when these things are all about to be accomplished?"

And Jesus began to say unto them, "Take ye heed,

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watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.

"Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: for they said, "Not during the feast, lest haply there shall be a tumult of the people."

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, "Where wilt thou that we go and make ready that thou mayest eat the passover?"

And he sendeth two of his disciples, and saith unto them, "Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the master of the house, 'The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples?' And he will himself show you a large upper room furnished and ready: and there make ready for us."

And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And when it was evening he cometh with the twelve.

And as they sat and were eating. Jesus said, "Verily

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I say unto you, One of you shall betray me, even he that eateth with me."

They began to be sorrowful, and to say unto him one by one, "Is it I?"

And he said unto them, "It is one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born."

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, "Take ye: this is my body."

And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, "This is my blood of the covenant, which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."

And when they had sung a hymn, they went out unto the mount of Olives.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, "Sit ye here, while I pray." And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

And he saith unto them, "My soul is exceeding sorrowful even unto death: abide ye here, and watch."

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

And he cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

And he cometh the third time, and saith unto them, "Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand."

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

Now he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that is he; take him, and lead him away safely." And when he was come, straightway he came to him, and saith, "Rabbi;" and kissed him. And they laid hands on him, and took him.

But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.

And Jesus answered and said unto them, "Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled." And they all left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked.

And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, "We heard

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him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.' "

And not even so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?" But he held his peace, and answered nothing.

Again the high priest asked him, and saith unto him, "Art thou the Christ, the Son of the Blessed?"

And Jesus said, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven."

And the high priest rent his clothes, and saith, "What further need have we of witnesses? Ye have heard the blasphemy: what think ye?" And they all condemned him to be worthy of death.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, "Prophecy:" and the officers received him with blows of their hands.

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, "Art thou the King of the Jews?" And he answering saith unto him, "Thou sayest."

And the chief priests accused him of many things. And Pilate again asked him, saying, "Answerest thou nothing? behold how many things they accuse thee of." But Jesus no more answered anything; insomuch that Pilate marvelled.

Now at the feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them.

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And Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he perceived that for envy the chief priests had delieverd him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.

And Pilate again answered and said unto them, "What then shall I do unto him whom ye call the King of the Jews?" And they cried out again, "Crucify him."

And Pilate said unto them, "Why, what evil hath he done?" But they cried out exceedingly, "Crucify him."

And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. And they clothe him with purple, and plating a crown of thorns, they put it on him; and they began to salute him, "Hail, King of the Jews!" And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him.

And when they had mocked him, they took off from him the purple, and put on him his garments. And they led him out to crucify him.

And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they crucify him, and part his garments among them, casting lots upon them, what each should take.

And it was the third hour, and they crucified him. And the superscription of his accusation was written over, "The King of the Jews." And with him they crucify two robbers; one on his right hand, and one on his left.

And they that passed by railed on him, wagging their

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heads, and saying, "Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

In like manner also the chief priests mocking him among themselves with the scribes said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe." And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me?"

And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah."

And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, "Let be; let us see whether Elijah cometh to take him down."

And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in two from the top to the bottom.

And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, "Truly this man was the Son of God."

And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.

And when even was now come, there came Joseph of Arimathæa, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.

And Pilate marvelled if he were already dead: and

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calling unto him the centurion, he asked him whether he had been any while dead.

And when he learned it of the centurion, he granted the corpse to Joseph.

And he brought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock: and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen.

And they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" and looking up, they see that the stone is rolled back: for it was exceeding great.

And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!"

And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

APPROACH TO LUKE

"The most beautiful book ever written."

— Renan.

"The beloved physician" is the name given Luke by Paul. This name suggests Luke's viewpoint. Notice Luke's story of the birth in contrast with Matthew's. He surrounds the birth with simple-hearted, devout people.

Luke's is the "poor-man's Gospel." He is the only one to tell the story of the "Good Samaritan," "The Pharisee and the Publican," "The Lost Sheep," "The Lost Coin," "The Prodigal Son," "The Conversion of the Thief," etc.

Luke's Portrait is of the humane side of Jesus, of him who "came to seek that which was lost," who was the "friend of sinners." It is the gospel of healing and forgiveness. The Jesus he portrays has hope for all men.

LUKE'S PORTRAIT OF JESUS

And the angel said unto her, "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and of his kingdom there shall be no end." And Mary said,

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath looked upon the low estate of his handmaid:

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things;

And holy is his name.

And his mercy is unto generations and generations.

On them that fear him.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. And Joseph also went up from Galilee, out of the city of Nazareth, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary. And it came to pass, while they were there, she brought forth her firstborn son; and she laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore

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afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circumcising him, his name was called Jesus.

And they brought him up to Jerusalem, to present him to the Lord and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into

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the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy servant depart, Lord,

According to thy word, in peace;

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all peoples;

A light for revelation to the Gentiles,

And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, who departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him

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among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers.

And when they saw him, they were astonished; and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

And he said unto them, "How is it that ye sought me? knew ye not that I must be in by Father's house?" And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

And John came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins.

Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, "Thou art my beloved Son; in thee I am well pleased."

And Jesus himself, when he began to teach, was about thirty years of age.

And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the syna-

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gogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written.

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to
the poor:

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, "To-day hath this scripture been fulfilled in your ears." And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, "Is not this Joseph's son?"

And he said unto them, "Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country." And he said, "Verily I say unto you, No prophet is acceptable in his own country."

And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great num-

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ber of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him, and healed them all.

And he lifted up his eyes on his disciples, and said, "Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets.

"But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

"But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.

"And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

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"But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

"Be ye merciful, even as your Father is merciful.

"And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

"And why call ye me, Lord, Lord, and do not the things which I say?

"Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great."

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate

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of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." And he came nigh and touched the bier: and the bearers stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, "A great prophet is arisen among us: and God hath visited his people." And this report went forth concerning him in the whole of Judæa, and all the region round about.

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner."

And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Teacher, say on."

"A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?"

Simon answered and said, "He, I suppose, to whom

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he forgave the most." And he said unto him, "Thou hast rightly judged."

And turning to the woman, he said unto Simon, "Seest thou this woman? I entered into thy house, thou gavest we no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

And he said unto her, "Thy sins are forgiven."

And they that sat at meat with him began to say within themselves, "Who is this that even forgiveth sins?" And he said unto the woman, "Thy faith hath saved thee; go in peace."¹

And as they went on the way, a certain man said unto him, "I will follow thee whithersoever thou goest."

And Jesus said unto him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."

And he said unto another, "Follow me." But he said, "Lord, suffer me first to go and bury my father."

But he said unto him, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God."

And another also said, "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house." But Jesus said unto him, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

And behold, a certain lawyer stood up and made trial of him, saying, "Teacher, what shall I do to inherit eternal life?"

¹ For account of Confession and Transfiguration see Mark.

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And he said unto him, "What is written in the law? how readest thou?"

And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

And he said unto him, "Thou hast answered right: this do, and thou shalt live."

But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

Jesus made answer and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

"And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

"And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, 'Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.'

"Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?"

And he said, "He that showed mercy on him."

And Jesus said unto him, "Go, and do thou likewise."

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his words.

But Martha was cumbered about much serving; and

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she came up to him, and said, "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me."

But the Lord answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, "Lord, teach us to pray, even as John also taught his disciples."

And he said unto them, When ye pray, say,

FATHER, HALLOWED BE THY NAME.
THY KINGDOM COME. GIVE US DAY
BY DAY OUR DAILY BREAD. AND FOR-
GIVE US OUR SINS; FOR WE OUR-
SELVES ALSO FORGIVE EVERY ONE
THAT IS INDEBTED TO US. AND BRING
US NOT INTO TEMPTATION.

And I say unto you, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"And of which of you that is a father shall his son ask a loaf, and he gave him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. And when

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the Pharisee saw it, he marvelled that he had not first bathed himself before dinner.

And the Lord said unto him, "Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? But give for alms those things which are within; and behold, all things are clean unto you.

"But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not."

And one of the lawyers answering saith unto him, "Teacher, in saying this thou reproachest us also."

And he said, "Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

And one out of the multitude said unto him, "Teacher, bid my brother divide the inheritance with me."

But he said unto him, "Man, who made me a judge or a divider over you?"

And he said unto them, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, 'What shall I do, because I have not where to bestow my fruits?'

"And he said, 'This will I do: I will pull down my

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barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.'"

"But God said unto him, 'Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?' So is he that layeth up treasure for himself, and is not rich toward God."

And he said unto his disciples, "Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment.

"Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!

"And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

"Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith?

"And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

"Yet seek ye his kingdom, and these things shall be added unto you.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

"Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near,

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neither moth destroyeth. For where your treasure is, there will your heart be also."

And he spake this parable, "A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vine-dresser, 'Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?' And he answering saith unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.'"

And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

And one said unto him, "Lord, are they few that are saved?"

And he said unto them, "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

"When once the master of the house is risen up, and hath shut to the door, saying, 'Lord, open to us;' and he to knock at the door, saying, 'Lord, open to us;' and he shall answer and say to you, 'I know you not whence ye are;' then shall ye begin to say, 'We did eat and drink in thy presence, and thou didst teach in our streets,' and he shall say, 'I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.'

"And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last."

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

And he spake a parable unto those that were bidden,

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when he marked how they chose out the chief seats; saying unto them,

"When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, 'Give this man place;' and then thou shalt begin with shame to take the lowest place. But when thou art bidden go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, 'Friend, go up higher:' then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also did thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God."

But he said unto him, "A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.'

"And they all with one consent began to make excuse. The first said unto him, 'I have bought a field, and I must needs go out and see it; I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.'

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"And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.' And the servant said, 'Lord, what thou didst command is done, and yet there is room.'

"And the lord said unto the servant, 'Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men that were bidden shall taste of my supper.'

Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, "This man receiveth sinners, and eateth with them."

And he spake unto them this parable, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.' I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance"

"Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I had lost.' Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

And he said, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the

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portion of thy substance that falleth to me.' And he divided unto them his living.

"And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.'

"And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son.'

"But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.'

"But he was angry, and would not go in: and his father

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came out, and entreated him. But he answered and said to his father, 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.' And he said unto him, 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.' "

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores.

"And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.'

"But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass

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from hence to you may not be able, and that none may cross over from thence to us.'

"And he said, 'I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.'

"But Abraham saith, 'They have Moses and the prophets; let them hear them.' And he said, 'Nay, father Abraham: but if one go to them from the dead, they will repent.' And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.' "

And the apostles said unto the Lord, "Increase our faith."

And the Lord said, "If you had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.

"But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, 'Come straightway and sit down to meat;' and will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?' Doth he thank the servant because he did the things that were commanded?

"Even so ye also, when ye shall have done all the things that are commanded you, say, 'We are unprofitable servants; we have done that which it was our duty to do.' "

And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, "Jesus, Master, have mercy on us." And when he saw them, he said unto them, "Go and show yourselves unto the priests."

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And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" And he said unto him, "Arise, and go thy way: thy faith hath made thee whole."

And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.' But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, 'God, be thou merciful to me a sinner.' I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see

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Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and said unto him, "Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, "He is gone in to lodge with a man that is a sinner."

And Zacchæus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

And Jesus said unto him, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

And when he had thus spoken, he went on before, going up to Jerusalem.

And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. And all the people came early in the morning to him in the temple, to hear him.¹

¹ For account of Trial and Death, see Mark.

And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

And Jesus said, "Father, forgive them; for they know not what they do." And parting his garments among them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, "He saved others; let him save himself, if this is the Christ of God, his chosen."

And the soldiers also mocked him, coming to him, offering him vinegar, and saying, "If thou art the King of the Jews, save thyself."

And there was also a superscription over him, This is the King of the Jews.

And one of the malefactors that were hanged railed on him, saying, "Art not thou the Christ? save thyself and us." But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said, "Jesus, remember me when thou comest in thy kingdom."

And he said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

And it was now about the sixth hour, and Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

And behold, a man named Joseph, a good and righteous man, took down the body of Jesus and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.

And on the sabbath they rested according to the commandment.

But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the

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tomb. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again."

And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them.

But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, "What communications are these that ye have one with another, as ye walk?" And they stood still, looking sad.

And one of them, named Cleopas, answering said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?" And he said unto them, "What things?"

And they said unto him, "The things concerning Jesus

the Nazarene, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory."

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, "Abide with us; for it is toward evening, and the day is now far spent." And he went in to abide with them.

And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

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And as they spake these things, he himself stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they beheld a spirit.

And he said unto them, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold me having." And when he had said this, he showed them his hands and his feet.

Then opened he their mind, that they might understand the scriptures; and he said unto them,

THUS IT IS WRITTEN, THAT THE CHRIST SHOULD SUFFER, AND RISE AGAIN FROM THE DEAD THE THIRD DAY; AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME UNTO ALL THE NATIONS, BEGINNING FROM JERUSALEM. YE ARE WITNESSES OF THESE THINGS. AND BEHOLD, I SEND FORTH THE PROMISE OF MY FATHER UPON YOU: BUT TARRY YE IN THE CITY, UNTIL YE BE CLOTHED WITH POWER FROM ON HIGH.

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

APPROACH TO JOHN

The motive of John in his portrait is plainly shown in his opening and closing words.

"In the beginning was the Word, and the Word was with God, and the Word was God.
* * * And the Word became flesh and dwelt among us, full of grace and truth."

"These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

John's Portrait thus is that of Jesus, as THE SON OF GOD.

JOHN'S PORTRAIT OF JESUS

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light.

There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

John beareth witness of him and crieth, saying, "This was he of whom I said, 'He that cometh after me is become before me: for he was before me.' "

For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at

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any time; the only begotten son, who is in the bosom of the Father, he hath declared him.

John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, "Behold, the Lamb of God!" And the two disciples heard him speak, and they followed Jesus.

And Jesus turned, and beheld them following, and saith unto them, "What seek ye?"

And they said unto him, "Rabbi (which is to say, being interpreted, Teacher), where abidest thou?" He saith unto them, "Come, and ye shall see." They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, "We have found the Messiah (which is, being interpreted, Christ)." He brought him unto Jesus.

Jesus looked upon him, and said, "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)."

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, "Follow me."

Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph."

And Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see."

Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael answered him, "Rabbi, thou art the Son of God; thou art King of Israel." Jesus answered and said

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unto him, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these."

And he saith unto him, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage.

And when the wine failed, the mother of Jesus saith unto him, "They have no wine." And Jesus saith unto her, "Woman, what have I to do with thee? mine hour is not yet come."

His mother saith unto the servants, "Whatsoever he saith unto you, do it."

Now there were six waterpots of stone set there after the Jew's manner of purifying, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim.

And he saith unto them, "Draw out now, and bear unto the ruler of the feast." And they bare it.

And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, "Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now."

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said unto him, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him."

Jesus answered and saith unto him, "Verily, verily, I

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say unto thee, Except one be born anew, he cannot see the kingdom of God."

Nicodemus saith unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"

Jesus answered, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born anew.' The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

He cometh to a city of Samaria, called Sychar, and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink." For his disciples were gone away into the city to buy food.

The Samaritan woman therefore saith unto him, "How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

Jesus answered and said unto her, "If thou knewest the

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gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldest have asked of him, and he would have given thee living water."

The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?"

Jesus answered and said unto her, "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

The woman saith unto him, "Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Jesus saith unto her, "Go, call thy husband, and come hither." The woman answered and said unto him, "I have no husband."

Jesus saith unto her, "Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly."

The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus saith unto her, "Woman, believe me, the hour cometh, when neither in this mountain nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a spirit: and they that worship him must worship in spirit and truth."

The woman saith unto him, "I know that Messiah

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cometh (he that is called Christ): when he is come, he will declare unto us all things."

Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, "What seekest thou?" or "Why speakest thou with her?"

So the woman left her waterpot, and went away into the city, and saith to the people, "Come, see a man, who told me all things that ever I did: can this be the Christ?" They went out of the city, and were coming to him.

In the meanwhile the disciples prayed him, saying, "Rabbi, eat." But he said unto them, "I have meat to eat that ye know not." The disciples therefore said one to another, "Hath any man brought him aught to eat."

Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, 'There are yet four months, and then cometh the harvest?' behold, I say unto you, 'Lift up your eyes, and look on the fields, that they are white already unto harvest.' He that reapeth receiveth wages, and gathered fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor."

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, "He told me all things that ever I did."

So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world."

And again Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a

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multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity.

Jesus saith unto him, "Arise, take up thy bed, and walk." And straightway the man was made whole, and took up his bed and walked.

And for this cause the Jews persecuted Jesus, because he did these things on the Sabbath. But Jesus answered them, "My Father worketh even until now, and I work." For this cause therefore the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God.

After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick.

And Jesus went up into the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand.

Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, "Whence are we to buy bread, that these may eat?" And this he said to prove him: for he himself knew what he would do.

Philip answered him, "Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little."

One of his disciples, Andrew, Simon Peter's brother, saith unto him, "There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?"

Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

And when they were filled, he saith unto his disciples, "Gather up the broken pieces which remain over, that nothing be lost." So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

When therefore the people saw the sign which he did, they said, "This is of a truth the prophet that cometh into the world."

Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

On the morrow, when the multitude found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither?"

Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed."

They said therefore unto him, "Lord, evermore give us this bread."

Jesus said unto them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Would ye also go away?"

Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

Now the feast of the Jews, the feast of tabernacles, was at hand.

When it was now the midst of the feast Jesus went up

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into the temple, and taught. The Jews therefore marvelled, saying, "How knoweth this man letters, having never learned?"

But of the multitude many believed on him; and they said, "When the Christ shall come, will he do more signs than those which this man hath done?"

So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, "Why did ye not bring him?" The officers answered, "Never man so spake."

The Pharisees therefore answered them, "Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude that knoweth not the law are accursed."

Nicodemus saith unto them (he that came to him before, being one of them), "Doth our law judge a man, except it first hear from himself and know what he doeth?"

They answered and said unto him, "Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, "Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her?" And this they said, trying him, that they might have whereof to accuse him.

But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her." And again he stooped down, and with his finger wrote on the

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ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst.

And Jesus lifted up himself, and said unto her, "Woman, where are they? did no man condemn thee?" And she said, "No man, Lord." And Jesus said, "Neither do I condemn thee: go thy way; from henceforth sin no more."

Again therefore Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

Jesus therefore said to those that had believed him, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

And as he passed by, he saw a man blind from his birth, and said unto him, "Go, wash in the pool of Siloam." He went away therefore, and washed, and came seeing.

The neighbors therefore said, "Is not this he that sat and begged?" Others said, "It is he:" others said, "No, but he is like him." He said, "I am he."

They bring to the Pharisees him that aforetime was blind. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, "He put clay upon mine eyes, and I washed, and I see."

Some therefore of the Pharisees said, "This man is not from God, because he keepeth not the Sabbath." But others said, "How can a man that is a sinner do such signs?" And there was a division among them.

They say therefore unto the blind man again, "What sayest thou of him, in that he opened thine eyes?" And he said, "He is a prophet."

The Jews therefore did not believe concerning him,

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that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?"

His parents answered and said, "We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself."

So they called a second time the man that was blind, and said unto him, "Give glory to God: we know that this man is a sinner."

He therefore answered, "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." They said therefore unto him, "What did he to thee? how opened he thine eyes?"

He answered them, "I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?" And they reviled him, and said, "Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is."

The man answered and said unto them, "Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing."

They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, "Dost thou believe on the Son of God?" He answered and said, "And who is he, Lord, that I may believe on him?"

Jesus said unto him, "Thou hast both seen him, and he

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it is that speaketh with thee." And he said, "Lord, I believe." And he worshipped him.

And Jesus said, "For judgment came I into this world, that they that see not may see; and that they that see may become blind."

Those of the Pharisees who were with him heard these things, and said unto him, "Are we also blind?"

Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth."

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, "Verily, verily, I say unto you, I am the door of the sheep. I came that they may have life, and may have it abundantly.

"I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep.

"I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and

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they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again.

"No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. The sisters therefore sent unto him, saying, "Lord, behold, he whom thou lovest is sick."

But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus.

So when Jesus came, he found that he had been in the tomb four days already. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.

Martha therefore said unto Jesus, "Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee."

Jesus saith unto her, "Thy brother shall rise again."

Martha saith unto him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?"

She saith unto him, "Yea, Lord: I have believed that

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thou art the Christ, the Son of God, even he that cometh into the world."

And when she had said this, she went away, and called Mary her sister secretly, saying, "The Teacher is here, and calleth thee." And she, when she heard it, arose quickly, and went unto him.

Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died."

When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, "Lord, come and see."

Jesus wept.

The Jews therefore said, "Behold how he loved him!"

But some of them said, "Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?" Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

Jesus saith, "Take ye away the stone."

So they took away the stone. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou hearest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me."

And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth." He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, "What do we? for this man doeth

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many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation." So from that day forth they took counsel that they might put him to death.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there; and Martha served; but Lazarus was one of them that sat at meat with him.

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, "Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel."

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying, "The hour is come, that the Son of man shall be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."

Now before the feast of the passover, Jesus knowing

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that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. And during supper Jesus riseth and layeth aside his garments; and he took a towel, and girded himself.

Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter." Peter saith unto him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you."

When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me. He it is, for whom I shall dip the sop, and give it him." So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. He then having received the sop went out straightway: and it was night.

When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in him. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

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"Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?"

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do.

"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

"These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in

him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

"This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth.

"Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

"These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."¹

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples.

Now Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received the band of soldiers, and

¹ For fuller account of Trial, see Mark's Portrait.

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officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

So the band and the chief captain, and the officers of the Jews, seied Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest therefore asked Jesus of his disciples, and of his teaching.

Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why asketh thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said."

And when he had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" Annas therefore sent him bound unto Caiaphas the high priest.

They led Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover.

Pilate therefore went out unto them, and saith, "What accusation bring ye against this man?"

They answered and said unto him, "If this man were not an evil-doer, we should not have delivered him up unto thee."

Pilate therefore said unto them, "Take him yourselves, and judge him according to your law."

The Jews said unto him, "It is not lawful for us to put any man to death."

Pilate therefore entered again into the Prætorium and

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called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?"

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

They cried out therefore again, saying, "Not this man, but Barabbas." Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, "Hail, King of the Jews!" and they struck him with their hands.

And Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him!"

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Pilate saith unto them, "Take him yourselves, and crucify him: for I find no crime in him."

The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer.

Pilate therefore saith unto him, "Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?"

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar."

And he saith unto the Jews, "Behold, your King!"

They therefore cried out, "Away with him, away with him, crucify him!" Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar."

Then therefore he delivered him unto them to be crucified.

They took Jesus therefore: and he went out, bearing the cross for himself, unto the place where they crucified him, and with him two others, on either side one, and Jesus in the midst.

And Pilate wrote a title also, and put it on the cross. And there was written, "Jesus of Nazareth, the King of the Jews." This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek.

The chief priests of the Jews therefore said to Pilate,

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"Write not, The King of the Jews; but, that he said, I am King of the Jews."

Pilate answered, "What I have written, I have written."

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be:" that the scripture might be fulfilled, which saith.

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did. But there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold, thy son." Then saith he to the disciple, "Behold, thy mother!" And from that hour the disciple took her unto his own home.

After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, "I thirst."

There was set there a vessel full of vinegar: so they put a sponge full of vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished:" and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.

The soldiers therefore came, and brake the legs of

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the first and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

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Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?"

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary." She turneth herself, and saith unto him in Hebrew, "Rabboni;" which is to say, "Teacher."

Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."

Mary Magdalene cometh and telleth the disciples, "I have seen the Lord;" and that he had said these things unto her.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, "Peace be unto you." And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

Jesus therefore said to them again, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being

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shut, and stood in the midst, and said, "Peace be unto you."

Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."

Thomas answered and said unto him, "My Lord and my God."

Jesus saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

After these things Jesus manifested himself again to the disciples at the sea of Tiberias.

* * *

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written:

THAT YE MAY BELIEVE THAT
JESUS IS THE CHRIST, THE SON
OF GOD; AND THAT BELIEVING
YE MAY HAVE LIFE IN HIS
NAME.

JOHN THE BAPTIST

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him.

There was in the days of Herod, king of Judæa, a certain priest named Zacharias: and he had a wife, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child.

Now it came to pass, while he executed the priest's office before God, there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him.

But the angel said unto him, "Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to make ready for the Lord a people prepared for him."

And the angel said unto him, "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season."

JOHN THE BAPTIST

And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife brought forth a son. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

And his mother answered and said, "Not so; but he shall be called John."

And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, what he would have him called.

And he asked for a writing tablet, and wrote, saying, "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God.

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, "What then shall this child be?" For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

"Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his
people,
And hath raised up a horn of salvation for us
In the house of his servant David

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(As he spake by the mouth of his holy prophets that have been from of old),

Salvation from our enemies, and from the hand of all that hate us;

To show mercy towards our fathers,

And to remember his holy covenant;

The oath which he sware unto Abraham our father,

To grant unto us that we being delivered out of the hand of our enemies

Should serve him without fear,

In holiness and righteousness before him all our days.

Yea and thou, child, shalt be called the prophet of the Most High:

For thou shalt go before the face of the Lord to make ready his ways;

To give knowledge of salvation unto his people

In the remission of their sins,

Because of the tender mercy of our God,

Whereby the dayspring from on high shall visit us,

To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the way of peace."

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, the word of God came unto John the son of Zacharias in the wilderness.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

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"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God."

He said therefore to the multitudes that went out to be baptized of him, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire."

And the multitudes asked him, saying, "What then must we do?"

And he answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise."

And there came also publicans to be baptized, and they said unto him, "Teacher, what must we do?" And he said unto them, "Extort no more than that which is appointed you."

And soldiers also asked him, saying, "And we, what must we do?" And he said unto them, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages."

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes

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I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire."

With many other exhortations therefore preached he good tidings unto the people.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

But John would have hindered him, saying, "I have need to be baptized of thee, and comest thou to me?"

But Jesus answering said unto him, "Suffer it now: for thus it becometh us to fulfil all righteousness." Then he suffereth him.

And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased."

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, "Who art thou?"

And he confessed, and denied not; and he confessed, "I am not the Christ."

And they asked him, "What then? Art thou Elijah?" And he saith, "I am not." "Art thou the prophet?" And he answered, "No."

They said therefore unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet."

And they had been sent from the Pharisees. And they asked him, and said unto him, "Why then baptizest

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thou, if thou art not the Christ, neither Elijah, neither the prophet?"

John answered them, saying, "I baptize in water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose." These things were done in Bethany beyond the Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, "Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, 'After me cometh a man who is become before me: for he was before me.' And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water."

And John bare witness, saying, "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, 'Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.' And I have seen, and have borne witness that this is the Son of God."

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, "Behold, the Lamb of God!" And the two disciples heard him speak, and they followed Jesus.

And John was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying.

And they came unto John, and said to him, "Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him."

John answered and said, "A man can receive nothing, except it have been given him from heaven. Ye your-

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selves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease."

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.

"The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Now Herod laid hold on John, and put him in prison. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, "Art thou he that cometh, or look we for another?"

And when the men were come unto him, they said, "John the Baptist hath sent us unto thee, saying, 'Art thou he that cometh, or look we for another?'"

In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, "Go and tell John the things which ye have seen and

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heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me."

And when the messengers of John were departed, he began to say unto the multitudes concerning John, "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.

"But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,

'Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

"I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he."

(And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.)

"Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another: who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep."

"For John the Baptist is come eating no bread nor drinking wine; and ye say, 'He hath a demon.' The Son of man is come eating and drinking; and ye say, 'Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!' And wisdom is justified of all her children."

And king Herod heard thereof; for his name had be-

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come known: and he said, "John the Baptizer is risen from the dead, and therefore do these powers work in him."

But others said, "It is Elijah." And others said, "It is a prophet, even as one of the prophets."

But Herod, when he heard thereof, said, "John, whom I beheaded, he is risen."

For Herod himself had put John in prison for the sake of Herodias, his brother Philip's wife; for he had married her. For John said unto Herod, "It is not lawful for thee to have thy brother's wife."

And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him.

And the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he swore unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." And she went out, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptizer."

And she came in straightway with haste unto the king, and asked, saying, "I will that thou forthwith give me on a platter the head of John the Baptist."

And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples

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heard thereof, they came and took up his corpse and laid it in a tomb.

And Jesus' disciples asked him, saying, "Why say the scribes that Elijah must first come?"

And he answered and said, "Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them."

Then understood the disciples that he spake unto them of John the Baptist.

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And walking by the sea of Galilee, Jesus saw two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphæus, and Thaddæus and Simon the Canaanæan, and Judas Iscariot, who also betrayed him.

And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying, "Thy daughter is dead; trouble not the Teacher."

But Jesus hearing it, answered him, "Fear not: only believe, and she shall be made whole."

And when he came to the house, he suffered not any

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man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.

And all were weeping, and bewailing her: but he said, "Weep not; for she is not dead, but sleepeth." And they laughed him to scorn, knowing that she was dead.

But he, taking her by the hand, called, saying, "Maiden, arise."

And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him.

And a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them and said, "Arise, and be not afraid." And lifting up their eyes, they saw no one, save Jesus only.

John said unto him, "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us."

But Jesus said, "Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward."

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And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face.

And they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem.

And when his disciples James and John saw this, they said, "Lord, wilt thou that we bid fire to come down from heaven, and consume them." But he turned, and rebuked them.

And there come near unto him James and John, the sons of Zebedee, saying unto him, "Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee."

And he said unto them, "What would ye that I should do for you?"

And they said unto him, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory."

But Jesus said unto them, "Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?"

And they said unto him, "We are able."

And Jesus said unto them, "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared."

And when the ten heard it, they began to be moved with indignation concerning James and John.

And Jesus called them to him, and saith unto them, "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but

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whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."

And as he went forth out of the temple, one of his disciples saith unto him, "Teacher, behold, what manner of stones and what manner of buildings!"

And Jesus said unto him, "Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down."

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?"

And Jesus began to say unto them, "Take heed that no man lead you astray. Many shall come in my name, saying, 'I am he;' and shall lead many astray. And when ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

"But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for the testimony unto them. And the gospel must first be preached unto all the nations.

"And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.

And brother shall deliver up brother to death, and the father his child; and children shall rise up against par-

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ents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved."

And the day of unleavened bread came, on which the passover must be sacrificed.

And he sent Peter and John, saying, "Go and make ready for us the passover, that we may eat."

And they said unto him, "Where wilt thou that we make ready?"

And he said unto them, "Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the master of the house, 'The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?' And he will show you a large upper room furnished; there make ready."

And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God."

And he received a cup, and when he had given thanks, he said, "Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

And he took bread, and when he had given thanks, he brake it, and gave to them, saying, "This is my body which is given for you: this do in remembrance of me."

And the cup in like manner after supper, saying, "This cup is the new covenant in my blood, even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table."

The disciples looked one on another, doubting of whom

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he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh."

He leaning back, as he was, on Jesus' breast saith unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him."

So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him.

Jesus therefore saith unto him, "What thou doest, do quickly."

Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway; and it was night.

And they came unto a place which was named Gethsemane: and he saith unto his disciples, "Sit ye here, while I pray." And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

And he saith unto them, "My soul is exceeding sorrowful even unto death: abide ye here, and watch." And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

And he said, "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

And he cometh and findeth them sleeping, and saith, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

And again he went away, and prayed, saying the same words. And again he came, and found them sleeping,

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for their eyes were very heavy; and they knew not what to answer him.

And he cometh the third time, and saith unto them, "Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand."

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together.

And the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested

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himself on this wise. There were together Simon Peter, and Thomas and Nathanael and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, "I go a fishing." They say unto him, "We also come with thee."

They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.

Jesus therefore saith unto them, "Children, have ye aught to eat?"

They answered him, "No."

And he said unto them, "Cast the net on the right side of the boat, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord."

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my lambs."

He saith unto him the third time, "Simon, son of John, lovest thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Tend my sheep."

He saith unto him the third time, "Simon, son of John, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep."

And when Jesus had spoken this, he saith, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, "Lord, who is he that betrayeth

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thee?" Peter therefore seeing him, said to Jesus, "Lord, and what shall this man do?"

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me."

This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, "If I will that he tarry till I come, what is that to thee?"

This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

And when they were come in, they went up into the upper^e chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, "Look on us." He gave heed unto them, expecting to receive something from them.

But Peter said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

And he took him by the right hand, and raised him up: and immediately his feet and ankle-bones received

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strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing against it.

But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name."

And they called them, and charged them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, "Whether it is right in the sight of God to hearken unto

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you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard."

And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.

And they, when they heard it, lifted up their voice to God with one accord, and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus."

And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

* * *

God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

He that hath the Son hath the life; he that hath not the Son of God hath not the life.

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John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, "Behold, the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. One of the two was Andrew. He findeth first his own brother Simon, and saith unto him, "We have found the Messiah" (which is, being interpreted, Christ).

He brought him unto Jesus. Jesus looked upon him, and said, "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, "Come ye after me, and I will make you fishers of men." And they straightway left the nets, and followed him.

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.

And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

And when he had left speaking, he said unto Simon, "Put out into the deep, and let down your nets for a draught."

And Simon answered and said, "Master, we toiled all night, and took nothing: but at thy word I will let down the nets."

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And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken.

And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men."

And when they had brought their boats to land they left all and followed him.

And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him.

And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, "Himself took our infirmities, and bare our diseases."

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles: Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor.

And Jesus constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent

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the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, "It is a ghost," and they cried out for fear.

But straightway Jesus spake unto them, saying, "Be of good cheer; it is I; be not afraid."

And Peter answered him and said, "Lord, if it be thou, bid me come unto thee upon the waters."

And he said, "Come."

And Peter went down from the boat, and walked upon the waters to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, "Lord, save me."

And immediately Jesus stretched forth his hand and took hold of him, and saith unto him, "O thou of little faith, wherefore didst thou doubt?"

And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, "Of a truth thou art the Son of God."

And many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Would ye also go away?" Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, "Who do men say that the Son of man is?"

And they said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

He saith unto them, "But who say ye that I am."

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And Simon Peter answered and said, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

And Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he the disciples that they should tell no man that he was the Christ.

From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

And Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord: this shall never be unto thee."

But he turned, and said unto Peter, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men."

Then said Jesus unto his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"

And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And

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behold, there talked with him two men, who were Moses and Elijah; who appeared in glory and spake of his decease which he was about to accomplish at Jerusalem.

Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they were parting from him, Peter said unto Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah;" not knowing what he said.

And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, "This is my Son, my chosen: hear ye him."

And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, "Doth not your teacher pay the half-shekel?" He saith, "Yea."

And when he came into the house, Jesus spake first to him, saying, "What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers?"

And when he said, "From strangers." Jesus said unto him, "Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee."

Then came Peter and said to him, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times."

Jesus saith unto him, "I say not unto thee, Until seven times, but, Until seventy times seven."

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Jesus therefore six days before the passover came to Bethany.

And the day of unleavened bread came, on which the passover must be sacrificed.

And he sent Peter and John, saying, "Go and make ready for us the passover, that we may eat."

And they said unto him, "Where wilt thou that we make ready?"

And he said unto them, "Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the master of the house, 'The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?' And he will show you a large upper room furnished: there make ready."

And they went, and found as he had said unto them: and they made ready the passover.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter.

He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now: but thou shalt understand hereafter."

Peter saith unto him, "Thou shalt never wash my feet."

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Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For he knew him that should betray him; therefore said he, "Ye are not all clean."

When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me." The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh."

He leaning back, as he was, on Jesus' breast saith unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him." So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot.

Then saith Jesus unto them, "All ye shall be offended in me this night: for it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' But after I am raised up, I will go before you into Galilee."

But Peter answered and said unto him, "If all shall be offended in thee, I will never be offended."

Jesus saith unto him, "Verily I say unto thee that this night, before the cock crow, thou shalt deny me thrice."

Peter saith unto him, "Even if I must die with thee, yet will I not deny thee." Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, "Sit ye here, while I go yonder and pray."

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And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them. "My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me."

And he went forward a little, and fell on his face, and prayed, saying, "My father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt."

And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Again a second time he went away, and prayed, saying, "My Father, if this cannot pass away, except I drink it, thy will be done."

And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words.

Then cometh he to the disciples, and saith unto them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me."

Now Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

Jesus therefore said unto Peter, "Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?"

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And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

The maid therefore that kept the door saith unto Peter, "Art thou also one of this man's disciples?" He saith, "I am not."

Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

And after a little while another saw him, and said, "Thou also art one of them."

But Peter said, "Man, I am not."

And after the space of about one hour, another confidently affirmed, saying, "Of a truth this man also was with him for he is a Galilæan."

But Peter said, "Man, I know not what thou sayest." And immediately, while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him. "Before the cock crow this day thou shalt deny me thrice." And he went out, and wept bitterly.*

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

And entering into the tomb, she saw a young man sitting on the right side, arrayed in a white robe; and

* For account of Crucifixion of Jesus, see *Mark's Portrait*.

they were amazed. And he saith, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you."

She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas, and Nathanael, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, "I go a fishing."

They say unto him, "We also come with thee."

They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.

Jesus therefore saith unto them, "Children, have ye aught to eat?" They answered him, "No."

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And he said unto them, "Cast the net on the right side of the boat, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord."

So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

Jesus saith unto them, "Come and break your fast." And none of the disciples durst inquire of him, "Who art thou?" knowing that it was the Lord.

Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He saith unto him, "Yea, Lord; thou knowest that I love thee."

He saith unto him, "Feed my lambs."

He saith to him again a second time, "Simon, son of John, lovest thou me?"

He saith unto him, "Yea, Lord; thou knowest that I love thee."

He saith unto him, "Tend my sheep."

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He saith unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Now this he spake, signifying by what manner of death he should glorify God.

And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following, and saith to Jesus, "Lord, and what shall this man do?"

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me."

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For it is written in the book of Psalms.

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‘His office let another take.’

“Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection.” And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

And they prayed, and said, “Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place.”

And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And they were all amazed, and were perplexed, saying one to another, “What meaneth this?” But others mocking said, “They are filled with new wine.”

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, “Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken through the prophet Joel:

And it shall be in the last days, said God,
I will pour forth of my Spirit upon all flesh:

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'And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:

Yea and on my servants and on my handmaidens in
those days

Will I pour forth of my Spirit; and they shall
prophesy.

And it shall be, that whosoever shall call on the
name of the Lord shall be saved."

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay.

"This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, "Brethren, what shall we do?"

And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

And with many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation."

They then that received his word were baptized: and

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there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.

And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms.

And Peter, fastening his eyes upon him, with John, said, "Look on us." And he gave heed unto them, expecting to receive something from them.

But Peter said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

And he took him by the right hand, and raised him up; and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem: and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

And when they had set them in the midst, they in-

quired, "By what power, or in what name, have ye done this?"

Then Peter, filled with the Holy Spirit, said unto them, "Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made th. head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing against it.

But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name."

And they called them, and charged them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard."

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.

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And they, when they heard it, lifted up their voice to God with one accord, and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus."

And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God."

And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

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And it was about the space of three hours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, "Tell me whether ye sold the land for so much."

And she said, "Yea, for so much."

But Peter said unto her, "How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out."

And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

And believers were the more added to the Lord, multitudes both of men and women: insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles, and put them in public ward.

But an angel of the Lord by night opened the prison doors, and brought them out, and said, "Go ye, and stand and speak in the temple to the people all the words of this Life."

And there came one and told them, "Behold, the men whom ye put in the prison are in the temple standing and teaching the people."

Then went the captain with the officers, and brought them, but without violence; for they feared the people,

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lest they should be stoned. And when they had brought them, they set them before the council.

And the high priest asked them, saying, "We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us."

But Peter and the apostles answered and said, "We must obey God rather than men."

And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied.

And Peter said unto him, Æneas, Jesus Christ health thee: arise, and make thy bed." And straightway he arose.

And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, "Delay not to come on unto us."

And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, "Tabitha, arise."

And she opened her eyes; and when she saw Peter, she

sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.

He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, "Cornelius."

And he, fastening his eyes upon him, and being affrighted, said, "What is it, Lord?"

And he said unto him, "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side."

And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.

And there came a voice to him, "Rise, Peter; kill and eat."

But Peter said, "Not so, Lord; for I have never eaten anything that is common and unclean."

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And a voice came unto him again the second time, "What God hath cleansed, make not thou common."

And this was done thrice; and straightway the vessel was received up into heaven.

And while Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them."

And Peter went down to the men, and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?"

And they said, "Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee."

So he called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea.

And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter raised him up, saying, "Stand up; I myself also am a man."

And as he talked with him, he went in, and findeth many come together: and he said unto them, "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me."

And Cornelius said, "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

and saith, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.'

"Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord."

And Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee.

"And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God.

Then answered Peter, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?"

And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they

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that were of the circumcision contended with him, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

But Peter began, and expounded the matter unto them in order.

And when they heard these things, they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread.

And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the passover to bring him forth to the people.

Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, "Rise up quickly." And his chains fell off from his hands.

And the angel said unto him, "Gird thyself, and bind on thy sandals." And he did so. And he saith unto him, "Cast thy garment about thee, and follow me."

And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord:

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and they went out, and passed on through one street; and straightway the angel departed from him.

And when Peter was come to himself, he said, "Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

And they said unto her, "Thou art mad." But she confidently affirmed that it was even so. And they said, "It is his angel." But Peter continued knocking: and when they had opened, they saw him, and were amazed.

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, "Tell these things unto James, and to the brethren." And he departed, and went to another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death.

But the word of God grew and multiplied.

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And Stephen, full of grace and power, wrought great wonders and signs among the people, and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

And they stoned Stephen, calling upon the Lord, and saying, "Lord Jesus, receive my spirit." And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. And Saul was consenting unto his death. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

And as he journeyed he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

And he said, "I am Jesus whom thou persecutest; but rise, and enter into the city, and it shall be told thee what thou must do." And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, "Ananias." And he said, "Behold, I am here, Lord." And the Lord said unto him, "Arise, and go to the street which is called Straight, and inquire in the house of

Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

But Ananias answered, "Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake."

And Ananias departed, and entered the house; and laying his hands on him said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples that were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, "Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests." But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out of Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

And Barnabas went forth to Tarsus to seek for Šaul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Now there were at Antioch, in the church that was there, prophets and teachers. And as they ministered to the Lord, and fasted, the Holy Spirit said,

“Separate me Barnabas and Saul for the work whereunto I have called them.” Then, when they had fasted and prayed and laid their hands on them, they sent them away.

So they went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

And when they had gone through the whole island they came unto Paphos.

Now Paul and his company set sail from Paphos, and came to Perga: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after

the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation for the people, say on." And Paul stood up, and beckoning with the hand, said, "Men of Israel, be it known unto you therefore that through Jesus is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."

Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking; who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, "Stand upright on thy feet." And he leaped up and walked.

And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men."

And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, "Sirs, why do ye these things? We also are men of like passions with you, and

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bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

And when they had spoken the word in Perga they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

And Paul and Timothy having gone through Phrygia and Galatia came down to Troas. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us." And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

Setting sail from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer and we sat down, and spake unto the women that were come together.

And as we were going to the place of prayer, a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, "These men

are servants of the Most High God, who proclaim unto you the way of salvation." And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, "I charge thee in the name of Jesus Christ to come out of her." And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans."

And the multitude rose up together against them; and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

And he called for lights and sprang in, and trembling for fear, fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?"

And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." And they spake the word of the Lord unto him, with all that were in his house.

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And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, saying, "Let those men go."

And the jailor reported the words to Paul, saying, "The magistrates have sent to let you go: now therefore come forth, and go in peace."

But Paul said unto them, "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out."

And the serjeants reported these words unto the magistrates: and they feared when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city.

And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed.

Now when they had passed through Thessalonica, they came into Berœa: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes.

And then immediately the brethren set forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far

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as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him. And certain also of the Epicurean and Stoic philosophers encountered him.

And some said, "What would this babbler say?" others, "He seemeth to be a setter forth of strange gods:" because he preached Jesus and the resurrection.

And they took hold of him, and brought him unto the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean.

And Paul stood in the midst of the Areopagus, and said:

"Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you.

"The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being as certain even of your own poets have said,

" 'For we are also his offspring.' .

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"Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear thee concerning this yet again."

After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, with his wife Priscilla, and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

And the Lord said unto Paul in the night by a vision, "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city." And he dwelt there a year and six months, teaching the word of God among them.

And Paul, having tarried many days, took his leave of the brethren, and came to Ephesus, and he entered into the synagogue, and reasoned with the Jews.

And about that time there arose no small stir concerning the Way.

For a certain man named Demetrius, a silver-smith, who made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together,

with the workmen of like occupation, and said, "Sirs, ye know that by his business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth."

And when they heard this they were filled with wrath, and cried out, saying, "Great is Diana of the Ephesians."

And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre.

Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people.

But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians."

And when the townclerk had quieted the multitude, he saith, "Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our

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goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are pro-consuls: let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse."

And when he had thus spoken, he dismissed the assembly.

And Paul called to him the elders of the church. And when they were come to him, he said unto them,

"Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I receive from the Lord Jesus, to testify the gospel of the grace of God.

"And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops to feed the church of the Lord which he purchased with his

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own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

"And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

"I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'"

And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it, glorified God.

And the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, crying out, "Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place."

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And all the city was moved, and the people ran together and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, "Away with him."

And as Paul was about to be brought into the castle, he saith unto the chief captain, "May I say something unto thee? I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people."

And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

"Brethren and fathers, hear ye the defence which I now make unto you."

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I per-

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secuted this Way unto the death, binding and delivering into prisons both men and women.

"As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.

"And it came to pass, that as I drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

"And I fell unto the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?' And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

"And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.'

"And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, 'Brother Saul, receive thy sight.' And in that very hour I looked up on him.

"And he said, 'The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.'

"And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, 'Make haste, and

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get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me.'

"And I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.'

"And he said unto me, 'Depart: for I will send thee forth far hence unto the Gentiles.'"

And they gave him audience unto this word; and they lifted up their voice, and said, "Away with such a fellow from the earth: for it is not fit that he should live." And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.

And when they had tied him up with the thongs, Paul said unto the centurion that stood by. "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

And when the centurion heard it, he went to the chief captain and told him, saying, "What art thou about to do? for this man is a Roman."

And the chief captain came and said unto him, "Tell me, art thou a Roman?" And he said, "Yea."

And the chief captain answered, "With a great sum obtained I this citizenship."

And Paul said, "But I am a Roman born."

They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to

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come together, and brought Paul down and set him before them.

And Paul, looking stedfastly on the council, said, "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question."

And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great clamor, and some of the scribes of the Pharisees' part stood up, and strove, saying, "We find no evil in this man: and what if a spirit hath spoken to him, or an angel?"

And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul. And Paul called unto him one of the centurions, and said, "Bring this young man unto the chief captain; for he hath something to tell him."

So he took him, and brought him to the chief captain, and saith, "Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee."

So the chief captain let the young man go, charging him, "Tell no man that thou hast signified these things to me."

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And he wrote a letter after this form:

"Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee."

And when Felix had read it, he asked of what province he was; and when he understood that he was of Cilicia, "I will hear thee fully," said he, "when thine accusers also are come:" and he commanded him to be kept in Herod's palace.

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus. And when he was called, Tertullus began to accuse him, saying,

"We have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him." And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered,

"Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence.

"But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers,

believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust."

But Felix, having more exact knowledge concerning the Way, deferred, saying, "When Lysias the chief captain shall come down, I will determine your matter."

And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, "Go thy way for this time; and when I have a convenient season, I will call thee unto me."

But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

Festus therefore, having come into the province after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; asking that he would send for him to Jerusalem; laying a plot to kill him on the way.

Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. "Let them therefore," saith he, "that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him."

And when he went down unto Cæsarea, he sat on the judgment-seat, and commanded Paul to be brought. And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove; while Paul said in his defence, "Neither against the law

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of the Jews, nor against the temple, nor against Cæsar, have I sinned at all."

But Festus, desiring to gain favor with the Jews, answered Paul and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

But Paul said, "I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar."

Then Festus, when he had conferred with the council, answered, "Thou hast appealed unto Cæsar; unto Cæsar shalt thou go."

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus.

And as they tarried there many years, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. And I asked whether he would go to Jerusalem and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar."

And Agrippa said unto Festus, "I also could wish to hear the man myself."

"To-morrow," saith he, "thou shalt hear him."

So on the morrow, when Agrippa was come, and Bernice, with great pomp, Paul was brought in.

And Agrippa said unto Paul, "Thou art permitted to speak for thyself."

Then Paul stretched forth his hand, and made his defence:

"I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the

things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

"My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the strictest sect of our religion I lived a Pharisee.

"And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead?

"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

"Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

"And when we were all fallen to the earth I heard a voice saying unto me in the Hebrew language, 'Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.'

"And I said, 'Who art thou, Lord?'

"And the Lord said, 'I am Jesus whom thy persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister

and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.'

"Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me.

"Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

And as he thus made his defence, Festus saith with a loud voice, "Paul, thou art mad; thy much learning is turning thee mad." But Paul saith, "I am not mad, most excellent Festus: but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest."

And Agrippa said unto Paul, "With but little persuasion thou wouldest fain make me a Christian."

And Paul said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

And the king rose up, and the governor, and Bernice,

and they that sat with them: and when they had withdrawn, they spake one to another, saying, "This man doeth nothing worthy of death or of bonds."

And Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

And they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And when we had sailed slowly many days we came unto a certain place called Fair Haven.

And when the voyage was now dangerous Paul admonished them, and said, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives."

And when the south wind blew softly they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.

And as we labored exceedingly with the storm, the next day they began to throw the freight overboard: and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, then Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose

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I am, whom also I serve, saying, 'Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.' Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. But we must be cast upon a certain island."

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country: and they sounded, and found twenty fathoms and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.

And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." Then the soldiers cut away the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take some food, saying, "This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you."

And when he had said this and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough they lightened the ship, throwing out the wheat into the sea.

And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

And casting off the anchors they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; and the rest, some on planks, and some on other things from the ship. And so it came to pass that they all escaped safe to the land.

And after three months we set sail in a ship of Alexandria which had wintered in the island. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli; where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And the chief of the Jews, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

And some believed the things which were spoken, and some disbelieved.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching

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the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all boldness, none forbidding him.

“For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.”

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